1:Redfield E-5 (1926-1927)1930
NU37 Tepoztlan NU37

*796 The boys gather at the house of the *maestro* who
533 taught them. From there a sound of singing comes,
and the jingling of bells. Up the rocky street appears
[373] a light—many lights. Five or six globes of illumina-
tion shift and swing against the blackness. Some are
stars, some are crescents. The singing grows louder.
"Here come the stars of brilliant light, bearing the
news that Jesus now is born."
[539]

Vienen las estrellas con brillante luz
Dando las noticias ya nació Jesús.

[292] Each boy wears a cloth bound over his head and
hanging down the back. Each carries a staff of bells,
and these staffs beat the measure of the music on the
cobbles. The candles within the tissue-paper stars,
[373] borne on poles, cast a faint illumination for their feet.
Followed by a crowd of people, the globes of light pass
slowly across the *plaza*, through the gate of the
churchyard up to the door of the church. The church,
for a year a place of silence, rings with sudden echoes.
The singers move up to the altar, banging their staffs
on the flags. The people following drop to their knees.
Under the cross *Los Pastores* halt. They continue
shouting the song, banging the staffs, until almost
dawn.

December 31.—Tomorrow will be the *fiesta of* Santa
María de Tepoztlán. The *chirimía* plays on the roof of
the Templo Mayor. The *cohetero* is completing the
*796 *castillo* to be burned for the *fiesta*.
541 Some people discharge rockets at midnight to usher
in the New Year.

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

102
103
346
361
363

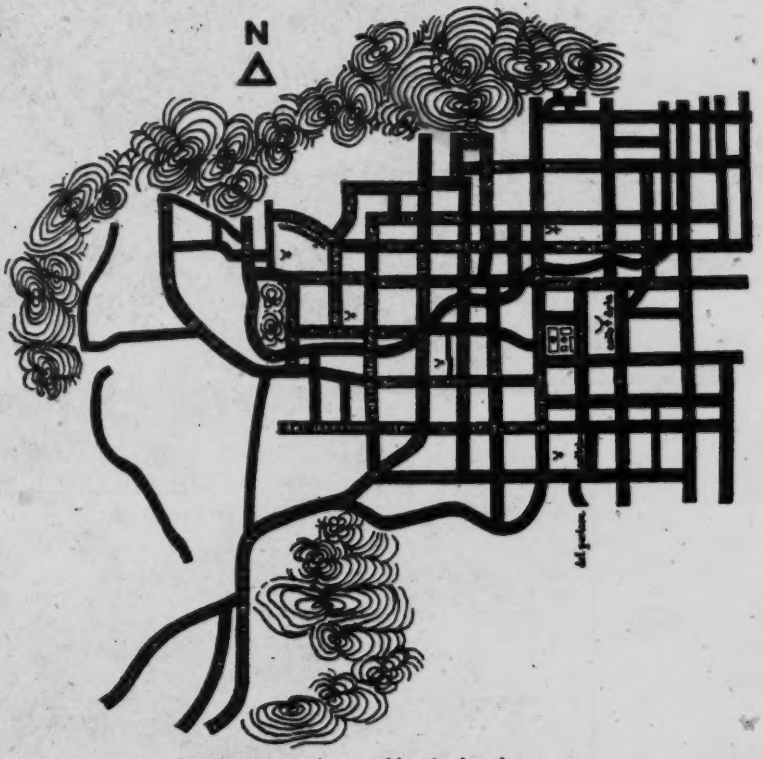

Fig. 11. Tepoztlán, showing streets, plaza, and barrio chapels.

363 numbered, but not in any systematic manner. Street names and house numbers
[103] are not used by the local population nor do they appear on letters addressed to the
[205] villagers from the outside. Since mail remains in the post office until called for,
this does not present a problem.

393 At night the village appears even less sophisticated than during the day because of the lack of public street lighting. When there is no moon it is difficult, even dangerous, to walk through the rough streets without a flashlight or candle. Normally only young men venture out at night. Most people retire early, and the streets are dark and quiet. During the day the village also tends to be quiet, but many sounds can be heard: voices from within the houses, children crying or playing, housewives slapping tortillas into shape, people and animals walking over the stones, church bells, buses honking and racing loudly along the main thoroughfare, and an occasional lone peddler crying his wares. At night the only sounds

512

2:Lewis E-5 (1943-1948)1951 NU37 Tepoztlan NU37

175 63 Another document written four years later gives the fullest account we have of the officials and the political organization of the village.[28] This document lists the same officials as the one of 1575, but in addition lists many others, including the church officials. The document reveals clearly the integration of church and state, and is interesting in that it reveals the existence of a remarkably large government bureaucracy, certainly when compared with present conditions in the village.

From the latter part of the sixteenth century until the nineteenth century we have little data on political history in Tepoztlán. Before the Revolution, from about 175 642 1880 to 1910, Tepoztlán was governed by local *caciques* who held power with the aid and support of the Díaz regime. Older informants remember back to the time of the *cacique* Felipe Gómez, who was the president of the municipio for a number of years beginning about 1880. Tradition has it that Gómez was dictatorial. He sold wood from the communal lands to the neighboring haciendas and pocketed the money. He prevented the Tepoztecans from opening *tlacolol* and from producing charcoal for sale. Those who protested were recruited into the army or sent to the penitentiary, Quintana Roo. Finally the villagers rose against him and he [669] was murdered in his house, which was in the center of the village where the new school now stands.

Gómez was followed by Vicente Ortega, a famous *cacique* who was in office from about 1887 to 1910. It was during his regime that the Wells Fargo Company built [48] the Mexico City–Cuernavaca Railroad which runs through the municipio. The coming of the railroad led to much internal tension in the village; it was opposed by Tepoztecans who accused Ortega and the government in power of selling out to the gringos. It is said that Ortega received one peso for each tree cut down by the railroad workers, and that much of the income enriched him. However, it must [365] be noted that this money was also utilized for public improvements in the village. [373] The water pipeline was put in in 1902, the Palacio Municipal was built a few years earlier, the market place was improved, and oil lamps were set up on the main street to provide night lighting.

175 669 During the Ortega regime, in 1893, there was a small and abortive attempt to overthrow him. The story of this incident is told in the autobiography of one of my informants and is here paraphased.

> In 1893 a man by the name of Canuto Neri, of the state of Guerrero, headed a small armed uprising against the Díaz government. A Tepoztecan, Roberto Ibarra, sympathized with the movement and sought to enlist support for it in the village. He managed to recruit twenty men who met secretly and Ibarra was made a colonel. Three nights later they started the rebellion by shooting off their guns in the plaza and crying "Death to Vicente Ortega." However, Ortega was not frightened. He armed his servants and waited for the rebels to come for him. But the insurrectionists were frightened and went home. Colonel Ibarra, however, left for the town of Tlayacapan to see his *compadre* Quiroz, who was also in the plan for the uprising and had the rank of general. Ibarra related

[28] *Ibid.*, Exp. 252. See Chapter 4, "Economics: General Aspect and Historical Background," p. 92, for the officials listed in this document.